Inacceſsible Glory.

OR

The jmpoſsibility of ſeeing GODS FACE, whilſt we are in the Body.

Delivered in a Sermon preached at the Funeral of that honorable and moſt excellent learned Perſon Sir *Theodore de-Mayerne*, in the Pariſh Church of S^t. *Martins* in the *Feilds*, on *Friday* the 30. of *March*, 1655.

By *Thomas Hodges* Miniſter of Gods word at *Kenſington* nigh *London*.

Deus eſt perſpicaciſsima veritas, & veriſsima perſpicacia ſive perſpectio: Lux ſeipſa videns: viſus ſeipſo lucens: intelleſtualis perſpicaciæ Luminiſque fons: cujus lumine, & cujus lumen duntaxat mentis perſpicacia perſpicit, &c. *Marsficin.* Theolog. Platon. lib. 1 cap. 6.

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BIBLIOTHECA · BODLEIANA

TO
The Honourable the
LADY
Izabella de Mayerne and to her virtuous daughter Madam *Adriana de Mayerne* Baronneſs of Aubon

T. H. wiſheth all real happineſe both in this life and in the world to come.

LADIES.

WHen I conſider how great a loſſe you have both ſufferd, and in how nigh a relation, I confeſs (my own ſhare being ſo large therein) I have not onely a deepe ſence thereof, bnt alſo a great compaſſion for you. Tis true there is

nothing on this ſide heaven in my poor opinion able to recompence and fully to make this up unto yon; being not onely of a perſon ſo eminent in point of worth, but alſo of ſo large, and tender affection and care for both your welfares: yet is not heaven diſfurniſhed, or ſcanted in this reſpect; He who is the fountaine of all creature good, and the ſource of all relations, being able by his owne preſence and emanationes to ſhew himſelf a Husband to the widdow, and a father to the fatherleſs: It being a work of dignation, but not of indigence that God makes uſe of any inſtrument to conv:y comfort, or bleſſing to us; He being altogether as able to effect that for our good without as with their helpe.

The excellencies parceld out to ſeverall beings are nothing but the over flowings of the great God, in whom they all are after a ſupereminent manner, and Infinitely in point of degree: if therfore, what he dealt out by his inſtrument heretofore he now diſpenceth more imenediately from his owne hand, it muſt needs prove more ſweet, ſatisfaction, lay a greater engagement upon you to himſelf, conſidering his condeſcention, affection, ſufficiency, & immutability, herein being wholy free from all thoſe ſcantneſſes and changes that

either

either render our choiseſt creature ſupports & prop s unable to ſupply, or quickly vaniſhing when we expect the greateſt benefit from them. And what greater wiſdome can we ſhew, then when at once we elect to ou r ſelves the greateſt and moſt ſtable good in whom there is no ſhew nor ſhaddow of change, and alſo therein purſue our vltimate ſafe making end, in the attaining of which we finde a center of ever laſting reſt and compleat happineſs. Now the deſigne of theſe curt and confuſed notes (conceived in the midſt of great ſadneſs and diſtraction) being to point out and bring to mentalveiw this inviſible good and its compleatneſſe in reference to our eternall welfare: the weightineſſe of the ſubject concernes you upon that common account mentioned by holy David as being of the numb er of that brood of travailers who ſeek the face of the God of Jacob, but after a ſpecial manner as ſtript of the greateſt ornament and worldly prop, that you may ſee at once both what higth of Glory and eminent exaltation our deceaſed friend is a rived at; and alſo what marke we ought our ſelves to aim at that we may one day meet in the higheſt pitch of glory inſeperably to ſolace our ſelves in our maſters joy to all

eternity

eternity. Which that you may reach in the onely way Christ Jesus *and by the onely meanes of a lively faith that workes by love is and shall ever be the hearty prayers of.*

LADIES your most faithfull
humble, devoted, servant
Tho, Hodges.

TEXT.

TEXT.

Exodus CHAPTER 33, Verſe, 20.

And he ſaid unto him, thou canſt not ſee my face, for there is no man ſhall ſee mee and live.

MOſes the man of God and favourite of heaven, being advanced above others in clear, frequent and familiar manifeſtations of God to him; the more he enjoys the more his deſire is enlarged to preſs after a more full *fruition* of him. *a* The taſte of God increaſing thirſt, and the touch of his goodneſs ſetting his heart on fire to preſs on towards perfection, *b* for ſuch is the nature of Gods manifeſtation *c in tranſient gleams* while we are in this valley of tears, that it excites but ſatisfies not our Soules, till we come to the Beatifical Viſion of himſelf in glory. *d* This is holy Moſes his caſe which makes him thus pathetically *verſe*, 12. 13, 14 muſter up ſo many arguments to attain this happineſs; *e* Like an affectionate Lover, making uſe of this time of Love and preſent enjoyment:

a Guſtando & eſuriu vestigiſti me & exarſiſti concupiſcentiam tuam. Aug.

b Eradicavit hujus vitæ exiſtere non ſatiare novit. Greg.

c hac vita lumen eſt per modum paſſionis tranſeuntis at futura vita per modum formæ permanentis, &c. Aq 22.q.171. *art* 2

ment: Thou ſaiſt (ſaies Moſes verſe 12.) Thou haſt found grace in my ſight, and I know thee by name. Then ſhew me the way that I may know thee; *ver.* 13 & when he obtained his ſuit in the behalf of the People, and gained for himſelf a repeated diſcovery of his intereſt in the moſt high, *verſe* 17. How doth Moſes *f* grow upon him after this diſcovery and poure out his whole heart in point of objective determination, *verſe* 18. And he ſaid I beſeech thee ſhew me now thy glory, to which there is.

First, Gods conceſſion of what he is capable to enjoy, *verſe* 19. I will make all my goodneſs *g* paſs before thee, *and proclaime the name of the Lord before thee &c.*

Secondly, Gods denial of ſomething he was not capable at the preſent to enjoy, *viz.* The ſight of his face; as if he ſhould ſay, Moſes thou *ſhalt* ſee *ſo* much of my goodneſs as is proportionable to that condition thou art at the preſent in, *h* thou ſhalt ſee my back parts, *verſe* 23. Know me by my effects and manifeſtations, and I will meaſure out ſo much of this diſcovery as may be for thy beſt advantage, but as for my face, i. *E.* The clear manifeſtation of my Eſſence without vailes, I muſt at preſent deny it to thee.

First Becauſ it cannot be in reſpect of thy incapacity, tis not from want of Love in me but ability in thy ſelf, thou canſt not ſee my face.

Second. Think not what I deny to thee ile grant to another; No. Thou ſtandeſt on the ſame levell in this reſpect not onely with the meaneſt

but

d *Divinam naturam ut videret ovvi: Theo ſoret*

e *Qui in nube haſtenus amanter colloquentem deum cognoverat jam fretus illa familiaritate intima clarius deum ſubmota nube cognoſcere cupit Borri.*

f *Cernens uno ſuperato grada ſupereſſe alium ad perfectionem ſcandit &c. Procop.*

g *Tranſitus ſignificat viſionem exigui temporis non ſic ut in illud figi poſſet intuitus videntis. Calu Caietan*

h *Non videbis me in eſſentia mea ſed per effella & opera ita Aloyſius Lippom catena in loc.*

τὰ ὀπίσθια, ὅσα μετ' ἐκείνου γνωρίσαμαι, ὥσπερ αἱ καθ' ἑκάστην ἄλλην Χάριτας, καὶ οὐκ ἐν τῇ Θεωρίᾳ τῆς ἐκείνου δόξης ἄλλην. *Nazianz orat. 34.*

but moſt eminenteſt of my favourites, for no man ſhall ſee me and live.

So that theſe words of this Text are a reſtriction or limitation of Gods former conceſſion to Moſes; my goodneſs thou ſhalt ſee, but not my face.

Secondly, A reaſon from Moſes inability; thou canſt not ſee it.

3. A double argument by way of ſatisfaction to any miſconſtruction that Moſes might make of this reſtriction, tis the common Lot of all the Saints; and it cannot be otherwiſe, *for no man can ſee me and live.*

Firſt, Ile begin with the explication, reſtriction, or limitation of Gods former grant to Moſes; *not my face.* The face of God is a ſimilitudinary expreſſion; intending onely a cleerer enjoyment of the object as preſent then ordinary; of which there be ſeveral degrees; as *verſe* 11. Tis ſaid that Moſes ſpake with God face to face, *&c.* God communicated himſelf to him after a familiar manner as a King to ſome Perſons that are neer about him, and herein Moſes *i* outſtript other People and Prophets too, *for* there was none aroſe like Moſes to whom God was manifeſted face to face as to himſelf, *yet* this is but ſpoken in a larger ſenſe, and comparatively in relation to the clouded viſion of others

Alas as *k* for Face, taken properly for the higheſt manifeſtation and apprehention of God without any vailes in his naked eſſence, *this* Text ſtands firme, *thou* canſt not; *For* no man can ſee my face and live; tis reſerved for a better

i Claritate & ſublimitate viſionis vide, R. Maymore Nerochs

k Hoc ſi non petiiſſet Moyſe ſuctunq. ferendi eſſent ſtulti qui putant per ea quæ ſupra dicta ſunt vel geſta ſunt ſubſtantiam dei oculis ejus fuiſſe conſpicuam, &c. Aug. *lib.* 2. *de Trinitate. c.* 15.

ter place, and another life, now we see darkely
1 1 *Corinth.* 13. as in a glass; then face to face, *l* saies the blessed Apostle.

Nor are we to restrain the tearm, *see* in this text to the eyes of the body, which are onely capable of perceiving *m* grosser material objects, but not spiritual at all, further then they are cloathed with elemental Garments borrowed *n* to render them visible to bodily sight. Thus when God is pleased to make use of created Images to manifest his extraordinary presence to any particular Person or in any peculiar place, *o* that created Image may be visible to eyes of flesh, but not that God whose presence is testified and perhaps the kind of that presence hieroglyphically discovered by it, *as sitting* on a high thron *Es 6. &c.* drawn in a glorious Chariot, *&c. Ezek.* 1. Standing on an admirable pavement, *Exodus*, 24. 10, *&c.*

m *Etiam in vita futura nos oculis corporis tantum corpora videbimus. Similer*
n *In caelo suo modo visionis illius erit particeps corpus &c. oculi corporis videbunt deum hominem factum & gloriam dei in creatura fulgentem Aq. in Job, 19. lect. 2.*
o *Aliquid de ipso vides non ipsum Bern serm 31. Symbolica similitudo gloriae divinae Cyril. in John.*

Neither ought we to restrain this terme, *see* to the sight of our mind, which is the subject onely capable of receiving in divine light the intellectual manifestation of God in it.

p. Aq. Sum. p. 1. q 67. 1. c. But as *p* Aquinas well observes tis taken in the largest latitude extending it self to all manner of perception, by what sence or way soever.

And in this Text by seeing God is meant certain and full perception and injoyment of him.

q Es. 16. 11. First as an Infinitely glorious *q* object perfecting our understanding.

r Es. 26. 12. *Cor.* 15. 28. Secondly. As an internall *r* principle advancing to the highest pitch we are capable of our will.

Thirdly

Thirdly. By way of friendship and inutterable familiarity and love expressions ſ satisfying our affections and desires thereby filling us with fulnesse of joy and pleasure for ever more.

Thirdly. As for the other expression in the Text. t *And live* we understand not with some u contemplative men the fleshly life in sin to be intended for although indeed we graunt that while we are alive in the body and in this world except through the w rifts of mortification we cannot receive nor partake of any light of life: yet on the other side we conceive, the intention of the holy Ghost here is that no man can see God and live x a bodily life; y but while we are in the body we are absent from the Lord in respect of this full injoyment; and therefore saies the blessed z Apostle, we are willing rather to be absent from the body, and to be present with the Lord for both cannot stand together, as this text eivdently affirmes NO MAN can see me and live. And it is no mervaile; for consider

First; How vast a disproportion there is between the unexpressible glory, lustre, of this object, and our debility, frailty weaknes to bear up under it. He dwels saies the blessed *a* apostle in that light that no man can approach unto; whom no man hath seen, nor can see him. This Sun is too full of glory, and the eye of our minds too weak while we are in the flesh to *b* gaze upon it.

Therefore we see, that when some manifestation more cleare then ordinary of God hath bin made to some of his eminentest servants of the first magnitude, though exceedingly inferiour to this vision

s *Rev.* 3.20. *Luke* 12. 37. *Psal.* 16.

t *Oblitus Carnis suæ mo[n]ses, [n]osmet in vita ista quod post illam speramus in futura Hieron. in marc vi*

u *Sensu Mystico Intelligunt Procop. Herbert. Rusbr. &c.*

w *Cant.* 5. 4.

x *Fulgor ille tantæ majestatis nos in nihilum redigeret Quia exitiale foret &c. Calvin.*

y 2 *Cor.* 5. 6.

z 2 *vers* 8.

a 1 *Tim.* 6. 16. *Proprium sivm vt omnem cognit onem excedat Greg. Nyssen.* πατὴρ ἄγνωστος τῷ υἱῷ καὶ ἀπρόσιτος λόγῳ

b *Quamuis excellens intelligibile non corrumpat intellectum sed confortet illum est tamenilli in proportiona tum et excedit capacitatem illius et hoc est opprimere ilim Cajetan*

vision of his face spoken of in the text. They have not bin able to indure it without great disadvantage to their bodies, and have almost there by bin sunck and reduced to dust and confusion. Witnesse *c Daniel*. I saw saith he this great vision, and there remained no strength in me, for my comelines was turned in me into corruption, and I *retained* no strength.

c Dan. 10. 8.

d Hab. 2. 16.
e R. Rasi. Cum aliis Deut. 34. 5. על פי יהוה g unde Ægyptios mos positus in celebritatibus suis exclamare cum de deo agere. t

and *d Habakucks* belly quivered, & rotennes entered into his bones. If you put *too* strong liquor into a weake glass it flies in peeces; and this was the case of holy *Moses*, who (if we *beleive* the exposition of the *e Jewes* upon those words. In the last of *f Deuteronomy* and the fifth vers conclude) That *Moses* died by a kiss of Gods mouth, that is by *too* cleare a manifestation of his goodnesse and glory elevating this good man Soul to cleave close and unseparably to him.

οχοδον εἰ τινες τὸ πάντα, ἢ ἀγαθὸν ἢ ἀξιόλογον Demasc. Phil.

Second. That's not all; but we are impedited also from this blessed Vision of Gods face by reason of those *g* darke shadowes that phantasie casts upon our most pure intellectual apprehensions and conceptions, which a man whilest he is in the flesh can no more be *h* free from then he can out run the shaddow of his body. And this is a vaile wherewith in this valley of teares he is covered from our minds so that we may truly take up the *i* expression of *Job*, concerning this vision of God in himselfe he goeth by me and I see him not, he passeth on also, and I perceive him not.

h Deum si aliquando concipere volumus, nobis vti opus est vel Symbolis externis ejus naturam quoque modo exprimentibus, aut vocibus quæ eum declarent, vel certe speciebus vel similitudinibus quibus dum intellectualibus quæ eundem nobis proponant sed hæc omnia veræ & perfectæ Dei

Thirdly; Indeed how can it be otherwaies whilest

whileſt we are in this body, ſeeing we can know no more of God then he reveales of himſelfe.

The ſun is onely viſible to us in his own light, and 'tis onely in k Gods light that we can ſee this father of lights.

But the medium whereby he manifeſts himſelfe to his people, is proportionable to our preſent ſtate and weakneſſe, rather then to his glory and greatneſſe.

In the ſcriptures being to ſpeak to men he ſpeaks after the manner of men, and that he may raiſe us up by degrees unto himſelfe, he condeſcends in his expreſſions beneath himſelfe rather diſcovering to us his cloathing, then his eſſence, m So that though his word be a light that brings our view ſomething concerning him which we knew not, that we may live; yet is it alſo a clouding medium, covering his naked eſſence, and proportioning the obiect to our ability, for elſe we could not ſee and live, as the text affirmes So that where ever we read that God appeared to, and was ſeen by any Saint, we are not to underſtand it of himſelf, but the chariot wherin he rod, n not of his eſſence as it is in it ſelfe, but rather clothing, whereby he modifies his glory to our weak capacity.

And indeed we have great cauſe highly to prize thoſe irradiations of light, & leſſer inferior diſcoveries he gives us of himſelfe in this darke place; being no leſſe uſefull and neceſſary to us in the way to bliſs, then the ſun in the firmament is in the greater world *there* fore he manifeſts himſelfe to us.

e *Cognitionis impedimenta ſunt Herſonty myſt Theolog*

Job. 9 11.

k *Pſal.* 36.

l *Multa de deo dicimus quia non in veritate ſui quod dicimus &c, Aug*

m *Judæi Eſaiam trucidabant ob exprobrationem eorum principium* 2. ob. *affirmationem ſe vidiſſe deum Es.* 6 1. *Hieron in Es ex Rabinis Judaicis*

n *Si Jn corporali ſpecie Eſai* 6. *Exod* 24 &c. *Tum Eſt id quod voluntas elegit non quod natura formauit* &c. *Aug.*

In

o *Rom.* 1. 20. *Pſal.* 19. 1

First In his *o* works, of wiſdom, power & goodneſſe, As a learned man in his books, or an excellent artiſt in his products.

p 2 *Cor.* 3. 1 *Cor.* 12. q *Act.* 14. 17. 1 *Philip.* 2 13. *Eſay* 60. 1. 2. ſ *Heb.* 1. 3. *Joh.* 1. 18 14 9 t 2 *Cor.* 6. 16

Secondly. In his word, as a mans image is, ſeen in a cleare and unſpotted *p mirrour.*

Thirdly. In his bleſſings as a *q* Benefactor in his gifts.

Fourthly. In his *r* Saints, as the ſun in his beames.

Fifthly. In his Chriſt, as a *ſ* father in his ſon.

Sixtly. In his internal operations in our ſoules as a *t* Maſter in his family, or a *u* Bridegrome in his bed of love.

10 *Eſa* 54. 5. 62 u *Deus eſt nobis w lumine vultus ejus dux, in prælio, ſupes et Manna in deſerto. &c. Bern.* x *Pſal.* 27. 12. *Tranquillus Deus tranquillat omnia et quietum aſpicere eſt quieſcere Bern.* y *Pſal.* 63. 5. z *Pſal.* 4. 6. 7.

And by ſuch partiall diſcoveries of himſelfe to us he is in our way to happineſs *w* a fountaine of conſolation Setting us above all *x* fears, & filling us with tranſcendent *y* joyes above the *z* men of the world when ther corne oyle and wine increaſes.

a *Exodus* 5. 12. b *Jer.* 3. 3. *Claritas in intellectu parit ardorem in affectu.* c 2 *Cor.* 3. 18 κατοπτριζόμενοι

By the diſcoveries of himſelfe attracting us from all things elſe after which we are ſcattered (like *a Iſrael* in Egypt gathering traſh and ſtubble for our owne ſoules) unto himſelfe drawing us by the *b* cords of a man even mercy and loving kindneſſe. Hereby transforming us from glory to glory by beholding of him into his *c* own image: which light of life, is the priviledge onely of Saints here and a pawne of *their* future glory, but not the hight of glory that we expect for we ſhall ſee him *d* face to face, & know as we are known. Which being his promiſe ſo frequently made to to his people that they ſhould ſee his face, and having taught them to look at this as thrir perfection

d 1 *Cor.* 13. 12. *Matth.* 5. 8.

fection and *f* compleat happiness, there are hereby earnest gaspings and desires excited in them, whereby like Moses in this Chapter, they *g* seek the face of the God of Jacob, and *h* like bubbles ascending by degrees from the bottom of some Christall streame, they never cease ascending till breaking their thin filme of mortality, they defuse themselves into the open ayre, this full and free fruition of their blessed end, from which *i* enjoyment of him arises to them fulness of satisfaction *k* absence of sorrowes, *l* fulness of joy, *m* perpetual Halelujahs, *o* firmness of Adhæsion, *p* fervency ofdevotion. *q* the bodies glorification in part; as a light in a Lanthorn fils it with brightness & glory: or as the Diety of Christ dwelling in the humanity when he pleasd shewd it self through his flesh in lustre, and resplendency; so when this shall be wee shall saith the Apostle Saint John be like him, for we shall see him as he is. But that is not while we live sayes this Text, *for* no man can see God and live.

And this the very heathens confest, as the Egyptians in their pourtraiture of Isis, with that inscription at the entrance of their Temples, ἐγὼ εἰμὶ I am Isis, and my vaile hath no man ere lifted up.

Ibi earum ejus oculis Apostolorum exhibebat Ptolemæus. Naz: ἐπιγραφὴν παρεγράφησαν. Cyrill. γ 1 *Joh.* 3. 2. ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον· καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν. Pluta rch. lib. de Isside.

Therefore when we hear vain men profess they see Gods face, and like the *a* Gnosticks of old that they know God with the same knowledg

Rev. 22 3.
2 Cor. 13. 12
f Ps. 16. 11. 17. 15.
g Psal. 24. 6.
h Quid Moses votum designat nisi perfectionem electorum qui jam speculum illi summæ lucis ruentur, sed tamen ad ipsam lucis veritatem pertingere vehementer cupiunt, Ista quidem cognitio lucis desideria electorum satiare non novit, sed excitare; illa vero & satiare & excitare, &c. Greg. in lib. 1. Reg.
i Psal. 17. 15.
k Rev. 7. 17. 21, 4.
l Psal. 16. 11.
m Rev. Es. 65. 14.
o Rev. 14. 4.
p Rev. 22. 3.
q Exod. 34. 29.
2 Thes. 1. 10.
r Matth. 17. 2.
γ Δόκιμος πᾶν τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον.
a Epiphan.

ledg wherewith he knows himſelf; Seeing them live, we are ſure there is no *b* truth in the aſſerti on: Becauſe this Text teaches us, *that none can ſee God and live*, and finding them like there predeceſſors to live a brutiſh life, what ever they boaſt of light, *c* we are certain the *d* morning is not to them.

And as for our ſelves; though we cannot gaze on the Suns orbe, becauſe of its over glorious brightneſs, yet may we look one its Jmage in the water without offence. And in that the fiſh behold the ſtars; ſo while we are *e* in this earthly Tabernacle let us content our ſelves to ſe him in his works, words, benifits, Saints, Chriſt, Internall operations; but he that will pry ſo much into Gods Majeſty ſhall be ſwallowed up of his glory; his face being like *f* Polichritus lake incomprehenſible.

Yet becauſe this ſight is the end *g* aſſigned, and Ingaged to us. And becauſe our compleat perfection conſiſts in the attaining of it; let us get as *h* nigh it as mortality will permit: And becauſe that death is the common road whereby all Gods people are brought unto it, let us (yet with holy ſubmiſſion) wait and pray for it, and groane in our earthly Tabernacle to be uncloathed, that we may be cloathed upon with our houſe that is from Heaven; and brought to the ſight of that face which is the admiration, adoration of the holy Angels, and the in exhauſtible ore flowing fountaine of all real good in full perfection to the Saints, to all eternity.

b *Anima carnis hujus maculis et colluvionibus obumbrata faciem Dei ſyncere videre non poſſunt &c.* Ambroſ *in Pſ* 118.

c ὁρῶντων τὴν ἀνθρωπίνην διὰ γένεσιν ἢ τότε θεόν. *concludit Hierocles.*

d *Eſay* 8. 20.

e *Videre illum iam in hoc mundo illuminatus poteſt, tanquam iam in aliquo Similis, ſicuti eſt, non omino poteſt, quia non dum perfecte ſimilis* Berne *Serm.* 31.

f *Tantum recedit quantum capitur* Ariſtorl *Sancti ad deum reſectum habent aut perfectib ile ad ſuum prefectum* Caietan.

g *Magnis ſpiritibus Magnus occurrit ſponſus &c.* Bern.

i 2 *Corinth.* 5. *Quoniam tui plenus non ſum oneri mihi ſum,* Aug. *Ut curram vita mea in amplexus tuos nec avertatur donec abſcondit me in abſcondito vultus tui.* Aug. *Moriar ut te videam &c.* Aug.

And now to ſpeake a few words of the occaſion of our aſſembling together at this time. We are met to bring to the grave the body of a moſt eminent perſon, an auncient inhabitant heretofore of this pariſh & now brought in reſpect of his ſheath to reſt here with his Mother, his firſt Lady and five of his children who are all interred in this place; to name the name of Sir *Theodore de Maierne* is enough if I ſhould ſay no more; he was ſo well known and of ſo cleer a fame amongſt all degrees and with al perſons who had any eſteem for worth, if either by uningenuous and falſe calumnyes not præpoſſeſt & poyſoned; Or by euvy and regret at his eminency and deſerved eſteeme corrupted. He was a ſtranger in point of birth, but not of affection to this nation; having a like eſteem for worth in both, as very many are able to bear him witneſs; And my ſelfe after a ſpeciall manuer.

The place of his Birth was *Geneva*, which City he hath not forgot in his will; Nor, the two congregations of his owne nation, Nor the Engliſh Congregation where he inhabited, but hath liberally re membred them.

He deſcended, of proteſtant Parents, who hardly eſcaped the Butchery of the Pariſian maſſacre; His Father a man of eminent Learning, famous for his large hiſtory of *Spaine*.

In this Religon he was educated Lived and Dyed.

He was of an excellent ſweet and amicable nature not moroſe nor ſupercilioufly proud and macceſſible a perſon ſo eminently learned that nigh ſixty yeares ſince Both learned Quercitan,

and many famous men both of *France*, *Germany*, and other places make honourable mention of him; And as a testimoney hereof about fifty-three yeares since he was admitted Phisitian to the King of *France*,

And about forty three yeares Since Jnvited, with the promise of an honourable pension, and an unusual Title and immunity to be chief physition to Learned King *James*, his Queene and Issue; in which condition he remained till the death of King *Charles*.

He was a person of rare accomplishments; A quick fancy and yet a solid profound judgement, and strong memory. For learning a living library so replenisht with variety; that we may truely say he had a large Soule and wisedome as the Sand upon the sea shore. I confesse I know not any subject which might be either for necessity or delight whereof he was, ignorant, nay in which he was not a great proficient, and expert Master; And which is more admirable; this variety was not attended with the least discernable confusion, But so methodised and digested, That he readily at his pleasure Commaunded it when occasion required, and brought it forth cloathed with such language as spoke him no lesse an orator then artist.

In his owne art, his great abilityes and long experience made him an oracle; envyed by some few; But admired by very many both at home and abroad: witnesse those many addresses by Letters and visits from all parts coutinually made to him by persons of highest quality and ability.

Nor

Nor did he deceive their expectation like the *Arabian* brookes; But through Gods blessing was his instrument in so many rare and uncouth Cures, as will make him live in the gratefull memoryes of many familyes both in *England* and Elsewhere for time to come.

Thus he honourably lived, and Now is dead in a good old age full of riches and honour. Nor was he blessed be God unfit for this great change of which he gave large testimony both in life and death; wiping of That censure by somes miscarriage occasioned, A phyfition and an atheist as if they were unseparable.

He knew and owned the God of nature in word and deed, conversing daily with his word and was so much taken with serious discourses of the things of his Kingdome, that I am his witness we scarce ever discoursed thereof (which was not seldome) wherein the teares in his eyes did not aboundantly speake the inward apprehension, sence, and Devotion of his soule.

He was very compassionat to those who were not able to retribute ought to him, refusing none that sought for help, though their condition were never so loathsome and deplorable, in which his care, tenderness, & liberality were transcendant, In his last sickness wherof he died, being a complication of many sad afflicting diseases, he behaved himselfe so patiently, and devoutly, preparing for his end with so much resignation to the will of God, as I hope will never will be forgot by those about him. Drawing nigh his end when his speach began to faile him he made a

Savoury, ſound, ſolid confeſſion of his faith, giving wholſome councell and ſavoury advice to all about him; which having finiſh and done his worke, both in relation to others, and to himſelf, he deſired to be laid in his bed, there to receive deaths laſt aſſault (ſtill retaining the cleereneſſe of his underſtanding and reaſon, being able to give directions for himſelfe and to preſcribe as well as in health) where after a few howers I praying by him for Gods Reception of him to behold his face in glory he cloſed the prayer with his reduplicated, Amen, Amen; The Laſt words I heard him ſpeake, and ſhortly after his life. Thus is this honourable perſon gon into this bleſſed viſion in the text making good *Solomons* aſſertion *Eccl.* 7. 1. The day of death is better then the day of one esbirth.

FINIS.

Printed or ſold by *William Leake*, at the ſigne of the Crown in Fleetſtreet between the two Temple Gates:

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